THE

Western Conference News Letter

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THERE has been in existence for a number of years a branch of the Y. W. C. A. that had no doctrinal test and admitted into full membership those liberals who wished to work in that organization. Lately an amalgamation has taken place whereby the two branches are united. The condition made by the "orthodox" branch was that liberals should no longer be admitted to membership. By this union the Y. W. C. A. is placed upon the same evangelical basis as the Y. M. C. A. Strange to say, the young women who insisted upon this condition were for the most part college girls. We are apt to congratulate ourselves that modern education leads to liberal views in theology and life, but here is a case of retrogression that is startling to our self-complacency. Those who think that our work is over bacause our cause is won should pause and take notice. As long as there exists an institution for the purpose of promoting social well-being that excludes any one because of his theological belief, or lack of belief. we have work to do. And further, as long as there exists a church whose point of view is the supernatural, from which life is seen in such unreal vision that it breeds exclusion, our mission as a liberal organization is not accomplished. What does the action of the federation of churches in the exclusion of liberals from the practical work it proposes mean save a challenge to us? Nothing else. We, liberals, can afford to accept the challenge for the mighty forces of science are on our side. The struggle may be long, but the outcome is certain victory for us,—though when it comes we shall be pressing forward, I hope, to new battle fields. It is not worth our while to make compromises with the foe. We cannot work with churches that view life from the "orthodox" point of view. To them reason and orderly methods of growth are nothing; they must use the weapons of supernaturalism and "convert" rather than direct life-forces to fruition. The liberal minister soon finds that he cannot work with the minister's union because of the different view point that he occupies from that held by his associates. Let us frankly recognize that there is an irrepressible conflict on between two world theories and act accordingly. He who is for us is with us, while he who is not with us is against us.

STUDYING MAN AS NATURE.

Anthropology as understood to-day means:—

—That man was not created—he developed.

—That man did not begin in Eden—but in the jungle.

—That man never fell—he has always been rising.

—That God or Nature never spoke anthropomorphically to man—but God (the Eternal Energy), works in man and in the forces about him and shows him the way to higher life by the necessities into and through which He drives him.

—That his ideal is not in the fabled past—but is seen through the progressive present in the striven-for future.

All sciences start with certain hypotheses and assumptions which are supposed to have been established by other related sciences. Anthropology shares this characteristic. The substantial efforts in the fields of physics, astronomy, geology, biology and zoology, all contribute to it. These sciences are its mutual helpers. Astronomy, geology and biology certify that the world has progressed from the simple to the complex. This is a suggestion for the science of man. It intimates that man, too, has probably progressed from the low to the high. Anthropology then calls upon paleontology and archeology for information. Is this true? it asks of them They answer, yes. And so for all the rest.

It is found out that organisms increase in complexity as the world increases in age. The life element of all is alike in essence but takes on or manifests higher forms as the ages pass. What is evolved was involved. Form is changed. Value is only relatively altered. The universe is an undiminished and undiminishable unity. It is, and so far as science can judge, ever has been, passing through changes within itself. In one of those changes our consciousness is now brought into the career of phenomena. Potentially all these ever existed.

These consciousnesses of ours have their kin in others. Life is a metaphysical unity. Especially is this to be seen in humankind. Among all men, a part of their experience consists in what we term the facts of thought, or the facts of philosophy and religion. Their individual lots are somewhat different. Contact with different circumstances results in varying experiences. Varying experience results in breadth and growth. Hence we here perceive the practical outcome to be gained from a study such as this. Contact with the experiences of others must be helpful to each. Just as travel broadens the mind of him who goes to foreign lands and visits new scenes; so here, ethnological and anthropological study is most stimulating in its results. It might be called intellectual travelling. No other study can rival it in its broadening and culturing power. One pursues it but a very short time before he perceives its great possibilities. He begins to discover new facts in the surroundings of life. New types of men and society come into view. New thoughts about the origin of men, new stories from the past history of man, new revelations regarding possible human experience, new aspects of his own experiences, and very soon there begins a new growth within his own soul.

Anthropology is the newest of the sciences. It has no very definite form in the popular consciousness Those who are most interested are trying to make a little clearer the meaning of scientific investigation regarding mankind. They are not all laboring to bring new intelligence from previously unexplored realms, but more are trying to help arrange the information already in our hands. Some are trying to throw into order

things well known to every reader in fields of natural science.

We, the people of Christendom, during a few generations past, have been getting into the habit of taking up all phenomena and facts in an orderly, systematic manner. This has led to discovery of laws and principles and to great progress in many directions. More and more we are availing ourselves of the benefits of this increased knowledge, more and more we are encouraged with the results.

Now it is gradually dawning upon our minds that this would be an excellent method to apply to the phenomena concerning ourselves and our fellowmen in other parts of the world. And some little progress has been made already. Many facts have been gathered and several attempts at system have been undertaken. The little we have accomplished shows that a new and deeper insight is coming. It has strange contrasts to our former views, and it is inpiring us with new zeal.

It has been proposed to call the science resulting from such a study of man by the name Anthropology. By this is not to be understood an exhaustive collection of all facts and laws having any reference to mankind, because this would be for any individual an impossible task and hence an impossible science. It means rather such an intelligible and closely ordered synopsis of man as science attempts regarding other realms. It looks more especially into the problems of human origins and the all-embracing laws of human variation and evolution. It sees mankind as one whole, instead of disconnected and unconnected groups of facts and laws. It does not, for example, attempt the senseless feat of an exhaustive study of all the languages, of all the religions, of all the societies, of all the modes of all the arts of life and pleasure; but it strives for a knowledge of the general principles of each of these and other groups, especially the law that leads to variation and the origin of new forms. With this will come understanding of the law by which development or progress is made, and of that other law of the proper relation and influence of one group or kind or form upon another.

To do this work as a science of man, those who construct must take results furnished by special investigators. This is the way in other sciences. No science is independent. The principle holds everywhere in Nature. Each individual worker accepts the supposedly known results and proceeds to work out or make clear his sphere. If his body of facts are seemingly established and naturally related, if they appear to have a bearing on life, then the effort is pronounced legitimate and worth the labor expended.

To the writer of these lines it seems beyond a possibility that any one should read a half-dozen such works as Tylor's Anthropology, Drummond's Ascent of Man, Clodd's Story of Primitive Man, Lubbock's Origin of Civilization, Keane's Ethnology, Brinton's Races and Peoples, Starr's First Steps in Human Progress, or Fiske's Destiny of Man, and not become more religious and more zealous for human betterment.

—DUREN J. H. WARD.

Iowa City.

A SOUL'S AWAKENING.

Hard to receive is the dogma, whatever is, is best. Yet nothing can more effectively wrest from us a recognition of its truth than to see how things ignoble, by attracting retribution, perform their own purification. "De Profundis," the last prose work written while in prison by that perverse and aberrant genius Oscar Wilde, bears witness to the power of punishment in making clean the foul places of a man's life. A convict's cell does not usually bring the thought, "This is none other but the house of God, and this the gate of heaven." Rather do the indignant lines of Coleridge's "Dungeon" recur to the mind:—

"And this the place our forefathers made for man!
This is the process of our love and wisdom,
To each poor brother who offends against us—
Is this the only cure? Merciful God!"

The author of "De Profundis" knew by experience how the prison turns the hearts of men, like its own cold, bare walls, into stone. And he looks, like Coleridge, to the great simple primeval things of air and sky and earth and sea, for the healing of his own wounds as of other wandering and distempered children of nature.

"Nature whose sweet rains fall on unjust and just alike, will have clefts in the rocks where I may hide, and secret valleys in whose silence I may weep undisturbed. She will hang the night with stars so that I may walk abroad in the darkness without stumbling, and send the wind over my foot-prints so that none may track me to my hurt; she will cleanse me in great waters, and with bitter herbs make me whole."

This passage will serve to show that the craft of weaving beautiful words, the magic of style that distinguish his poems, dramas, and prose essays have not been lost; it will also illustrate the fact that a different man is uttering this agonized cry out of depths, from the inordinately clever, witty and brilliant writer who promulgated a new standard of values in accordance with which art must shun the true and the natural. As declared in his *Intentions*, "all bad poetry springs from genuine feeling. To be natural is to be obvious, and to be obvious is to be inartistic."

The painful charm of "De Profundis" is the pitiful naturalness of its intense humanity. Every mask is torn off, the soul in uttermost anguish laid bare. "I allowed pleasure to dominate me. I ended in horrible disgrace. There is only one thing for me now, absolute humility."

And this change came by way of the convict's narrow dungeon. "Prison life makes one see things and people as they really are." In that lonely silence of the darkened cell, in the hours of reflection wherein is no whirr of the wheels of time to drive away the vultures of remorse, the treasures men waste through a too familiar use, grow dear after a season of deprivation; the fame and honor they too easily win, and too lightly hold, assume a nobler worth let fallen in the mire as things of naught.

Wilde did not and could not regard his sins in the light that St. Augustine or John Bunyan viewed their more slender faults. But in what he calls the "ethical evolution" of his character, they wrought upon him a similar psychological effect. The book is a confession, yet a confession in which the necessity of his sin is seen His aim had always been to seek self-realization and the road of sensuality had bronght him into self-abasement. It was a bitter experience, but carried with it its own repudiation.

With perfect candor he unmasks the heniousness of the wrong he had done himself. There is no more pathetic passage than one in which he relates how a friend came to see him, avowing belief in his utter innocence, only to receive the shock of disillusion from his hero's own lips.

In time, the cleansing fires burnt out his shame. The chastisement of suffering made clean his heart. "People who use phrases without wisdom sometimes talk of sufferings as a mystery. It is really a revelation." With the falling of the scales from his eyes came a new courage to accept his punishment; to submit to his lot; and with that acceptance a new energy rose within the soul which brought a new spirit and began for him a new life.

That new spirit, though somewhat too eloquently set forth to be so named, he calls humility. There are periods that savour a little of the megalomania of the Decadents, but one must charitably suppose them to be inspired by a sense of the greatness of the height from which their author deemed he had fallen so low.

He had, moreover. to teach himself not to be ashamed of his imprisonment, for "if one is ashamed of having been punished, one might just as well never have been punished at all." Then he had to learn to be cheerful, the duty of happiness· From this lesson a longing to do fresh and better work is engendered, but death prevented its realization. With a recognition that suffering has its use in the world, came a great sympathy for those whom sorrow hath marked out for her own, and an understanding of one who became the mouthpiece of those who are "dumb under oppression, ahd whose silence is heard only of God."

Each monotonous day is by him begun by reading in the Greek Testament a portion of the "four prose poems" in which the life of Christ is chronicled. "He understood the leprosy of the leper, the darkness of the blind, the fierce misery of those who live for pleasure, the strange poverty of the rich." In very tender and gracious words that are as a sweet incense offered in reverence on a ruined shrine, he speaks of the Man of Sorrows, with whom "all who come in contact, in some way find that the ugliness of their sin is taken away and the beauty of their sorrow revealed to them."

Of the morality of society and the religion of the churches he does not conceal his contempt. "Neither religion, morality, nor reason can help me at all. I am a born antinomian." Nevertheless, the morality of Jesus, which is sympathy, constrains him. When he gives frank expression to the new mode of self-realization he proposes, the first aim of which is "to free myself from any bitterness of feeling against the world;" and adds that though completely penniless, and absolutely homeless, he will not mind, provided he has love in his heart, we acknowledge that he has not missed the secret of Jesus.

Professing to be of those who cannot believe, the Confraternity of the Faithless, he comes as near to belief as it is possible without believing. Surely the limits of Agnosticism have been overstepped when the agnostic can say that "love of some kind is the only possible explanation of the extraordinary amount of suffering that there is in the world," and that he cannot conceive of any other explanation because in no other way could the soul of man, for whom the world was made, reach the full stature of its perfection.

The perusal of "De Profundus" as a chapter of self-revelation won through suffering, helps us to understand the remark sometimes made to young unbelievers by aged folk, "you have not yet suffered enough."

"The fact that God loves man (says Oscar Wilde) shows us that in the divine order of ideal things it is written that eternal love is to be given to what is eternally unworthy" (p. 103.)

"I am conscious now that behind all this beauty, satisfying though it may be, there is some spirit hidden of which the painted forms and shapes are but modes of manifestation, and it is with this spirit that I desire to become in harmony" (p. 149.)

To this anchorage, which is in essence the anchorage of religious faith, after many vagaries in weird waters and visits to forbidden lands, after slothful ease in becalmed seas and facing of wild tempests, did this strange ship of a soul come at last to rest. But only for awhile, for the one clear call came from across the bar, to put out to another sea, whereon, we may hope, the fires of sense flare not at all, and a benigner sun gleams, unsetting.—*J. T. Davis, in "The Inquirer."*

AMONG THE CHURCHES.

Winnipeg, Manitoba.—The Icelandic congregation of this place dedicated a new church home Sunday, October 15. Rev. F. C. Southworth was the visiting clergyman. The erection of this building has caused Mr. Petursson and his people to make many sacrifices, but they feel repaid by the joy of having attained the long desired edifice.

Kenosha, Wis.—Miss Buck's ministry has found fruition in a subscription paper that insures the erection next summer of a handsome church structure. She is to be congratulated upon her work in Kenosha. When she went there she found a society that had been dormant for twenty years, but through her efforts the society has been revived and now proposes to spend $20,000 in giving its minister a modern tool to use in the work of her ministry.

Chicago, Ill.—The Third Church on the afternoon of October 8, held the dedicatory service for the new pipe organ, which, thanks to a gift of one thousand dollars from Mr. Carnegie and generous assistance from other friends of the church, together with contributions from its members, has finally realized a long deferred hope. The organ itself is paid for. A few outstanding bills made necessary by the installing, it is hoped will soon be taken care of by further contributions, some already being pledged. The occasion was the subject of much rejoicing. The large audience filling the auditorium listened to a varied and interesting program and joined in the service of praise and worship. Miss Deal presided very acceptably at the organ, whose fine tones promise a great enrichment of the church service. The choir led by Miss Anna Sampson gave several excellent selections. Rev. Mr. Hawley spoke briefly but most earnestly of music, especially of its true place in a religious service.

Field Notes.—The month of October is given over in our Western Conference to the State Conferences. The Secretary has journeyed with Mrs. Robert B. Davis, who represents tne National Alliance, and President F. C. Southworth, representing the A. U. A., from conference to conference.

The first session attended was the Michigan Conference. Through the notable efforts of its president, Mr. C. S. Udell, and Rev. Caroline Bartlett Crane, the success of the meettng was beyond that of any session of recent years. The good people of our Kalamazoo church by their hospitality and attendance assisted materially in its success. It is to be regretted that our space will not permit the publication of the details of the Conference. It was voted to ask the Universalist convention of Michigan to unite hereafter with the Unitar-

ians in joint yearly sessions. The following list of officers was elected: President, C. E. Udell, Grand Rapids; Vice-Presidents, A. C. Kingman, Battle Creek, and Rev. B. A. Van Sluyters, Grand Rrapids; Secretary and Missionary Council, Rev. Adolph Rossbach, Detroit; Treasurer, Mrs. C. W. Hills, Jackson.

The second conference was the Minnesota. The session was held at Luverne. The attendance was not very large as the meeting was held away from the centers of Unitarianism in Minnesota. The excellent programme was fully carried out, save for Mr. Southworth's unavoid. able absence. The feature of this Conference was the memorial service for Mr. Simmons. The officers elected were: President, E. E. Woodman, St. Paul; Vice-President, Mrs. P. N. Gillham, Luverne; Secretary, Rev. R. W. Boynton, St. Paul; Treasurer, Miss E. C. Clark, St. Cloud. The Conference will meet next year in St. Paul.

The Iowa Conference met in Des Moines. The exquisite taste of the new building made our presence there a delight in itself, but added to that was the enthusiasm created by a large attendance and excellent programme well carried out. The meeting reached its climax on Wednesday when amidst tense feeling Miss Safford's untiying zeal was publicly recognized by word and gift. The officers elected were: President, Rev. A. M. Judy; Vice-President, Rev. Margaret Olmstead; Secretary, Rev. R. E. Ramsay; Treasurer, Mr. Homer Miller.

At Lawrence the Missouri Valley Conference convened Thursday, October 26. The meeting was preceeded by a celebration of the completion of half a century of life by the Lawrence church. It was an occasion of congratulation and rejoicing. The Conference was a very interesting and profitable meeting. The attendance and interest were beyond expectation. It was an occasion that will long be remembered by those in attendance because of its enthusiasm and inspiration. The officers elected were: President, Mr. Frank H. Foster; Vice-President, Mr. A. W. Childs; Secretary, Rev. J. L. Marsh, Treasurer, Mr. W. H. Cowles; Missionary Council, Rev. F. M. Bennett. The Conference will meet in Kansas City next year.

An interesting occasion at the Lawrence Conference was the ordination of Mr. E. S. Treworgy to the work of the Unitarian miuistry. The chureh at Ord, to the pulpit of which Mr. Treworgy has been callen, asked for his ordination by the Conference. It was an impressive service, made such by the fact that a fine young man was dedicating his life to inspirational ends.

The Illinois Conference met in the new church at Alton. It was an inspiration to meet in the beautiful, new edifice that was dedicated the Sunday preceeding with a beautiful responsive service participated in by the happy pastor, Rev. G R. Gebauer, and a congregation that overflowed the church. The Conference held a very successful and inspiring session. The following list of officers was elected: President, Rev. F. V. Hawley; Vice-President, Rev. E. C. Smith; Secretary, Rev. J. H. Mueller; Treasurer, Mr. F. F. Temple; Missionary Council, Rev. W. H. Pulsford. The Conference adjourned to meet next year at Buda.

The Conferences at Des Moines and following were much aided by the presence of Dr. Horton, who came west to hold the National Conference of the Sunday School Society at Des Moines.

Time and space prevent a more extended report of these interesting meetings.

THE SPIRITUAL NEEDS OF THE ALLIANCE.

We are spiritually in need of a little leisure.

We are the Marthas of the church, and our hands have been filled too full. We need a bit of relief from the financial load that we carry. We have become the money makers of the church. In trying to do all we want to do, and all that is expected of us, we have given very nearly all of our energies to this one end.

We began as women do, in small and indirect ways, and we have increased until the things we can do are large and splendid. I have no words too cordial to express my appreciation of the women who cut and sew, and cook and serve that a church may be carpeted, a roof repaired, a mission maintained, a minister supported. I know and love them and am most grateful to them. Their's has been a hard pioneer life. They have kept many a struggling church alive. They have helped others and they have helped themselves. They have learned to work together, and that in itself is no mean reward for years of patient endeavor.

In the face of these facts, it requires courage to stand here and say: Let us do these things no more; higher duties await us; let us choose the better part!

No church and no organization within the church ought to earn one penny of the money that it annually expends.

I believe the day is coming when our Alliance shall stand, a trusted business agent in the community with no thought for the morrow, save to make itself a more worthy center of "sweetness and light" in the world.

We need leisure to be this.

Again, in counting up the things wherein we are wanting, we need, I think, to learn how to express ourselves spiritually, how to give our best selves.

In our life together, as in our individual lives, we need to make our religion the simple and natural expression of the best that is in us.

Habit is a great help here. Thought and feeling move most easily over well worn roads. We need to keep a pathway for the spirit open.

A friend once told me a story illustrative of this fact. It seems almost too sacred to repeat, although I do it by permission.

When a young girl, teaching in a strange neighborhood, she began a troublous journey out of the old faith into the new. Her questioning attitude was condemned by those around her, and she was told that she had committed the unpardonable sin. She was so frightened and worried by this, that prayer became an impossibility. An old lady spoke the saving word. "When you cannot pray at night say 'Now I lay me.'" She did so. A mature woman now, one of the household of our Liberal Faith, she repeats each night the little prayer that served her so well through her girlhood's trial and still finds it a road to peaceful rest.

On rare occasions in our meetings, after a paper or some event that has moved us deeply, our better selves find words and the conversation is of a noble type. High thought and tender feeling are natural to us then, and we pass them around as easily as we do the tea and cake. We go home refreshed, and we wonder why we cannot always have such meetings.

The possibility of such a meeting is greatly increased when two or three are willing to bring to the meeting some things not strictly set down in the order of business.

It is often easier to start with another's word than with our own. A roll call responded to with quotations can

lead to expressions of highest sentiments from the members; while a chapter from such a book as Mrs. Woolley's "The Western Slope," read aloud, cannot fail to call out earnest discussion.

For a year our Branch has made it a rule to send to Branches asking for something for their sale tables, a card with the articles of Our Faith printed upon it by our church artist.

This hand painted card is an exquisite thing in itself. The form used is the statement of Our Faith with the "therefores," first printed in the *Christian Register*.

I think no other one little thing has made us feel more fully the beauty of the faith we stand for, than the sending of these little cards, and the letters of acknowledgment they have brought forth.

Religious expression, that is a great need!

And this little word about a need that we have felt within, leads to our need without,—the third thought that I want to present.

We need to realize that we stand in the neighborhood and in the world, as something more than a study club or a business organization. We need to realize that we are primarily banded together for religious purposes. It is so stated in our by-laws.

"What do you mean by that?" was asked of me three times last week.

It is hard to give our ideas of things religious in inclusive and acceptable terms, In the Unitarian church we have very different spiritual vocabularies. But I think all that is meant is that we should stand for just those things that our church stands for.

In this age the church does much work that is known as institutional, and a goodly share of such work falls to us. But religion is not wholly a matter of activity. It is a matter of the spirit, whose fruits are "all goodness, righteousness and truth."

It seems to me that we should stand as a type, the highest type of organized women. As such we should teach the world that there are some things good to do and some that are not good to do, no matter what good end is to be reached.

If we believe that the church is the inspirer and preserver of all high ideals, then we, its working body, are to try to realize those ideals in our life and work.

In the community this means that we are to help make life as wholesome for others as we find it for ourselves. In our schools it means that we are to work to create a higher standard of honest scholarship. (There is need of a great work here.) In our churches we need to teach one another what our gospel really is. We need to learn how to bring up our children in our own faith! Yearly the children of our members become regular attendants upon the young peoples' meetings and Sunday Schools of orthodox churches. Think we that when they are our age they will be the glad exponents of our living faith? We need to so clothe our faith with beauty that they cannot leave us.

We need a training school for the S. S. teachers. We need a scholarly knowledge of the religious literature of the world. We need to study the social and industrial conditions of the world until we can feel God's pulse in the troublous events of our times.

We need to see that this new century is to set for us spiritual tasks that will call for spiritual attainments.

Pray that we shall not be found doing only those things which belonged to the last century, a few lone women, keeping our little spinning wheels running long after the great movements of life have made our efforts futile; but pray that we may feel the new life that is born with a new day—see what its work is to be and prepare for it.

The marks of death are upon many of the *methods* of the life we are now living. "Ask," said Phillips Brooks, "Ask for the new life as the only real release from death."

ALICE BARBER BENNETT.

Lawrence, Kansas.

THE CHICAGO ASSOCIATE ALLIANCE.

Thursday morning, October 5, the first meeting of the year was held in the Evanston church, the new president, Mrs. Backus, presiding. Miss French, chairman of the Philanthropic News Committee, gave an interesting fifteen minute report of the philanthropic movements throughout the states. Of especial local interest was her account of a visit to the Frederick Douglas Center, a settlement for colored people in Chicago having a membership of five hundred, the summer outings for seven hundred women and children conducted by the Elm Street Settlement, and the very full autumn program of Lincoln Center, the realization of Jenkin Lloyd Jones' ideal. Miss French's paper was followed by an address delivered by the Rev. R. F. Johonnot on the subject "How can we Generate Enthusiasm for our Church Work." Mr. Johonnot, although pastor of the Oak Park Universalist church, also holds fellowship in the Unitarian denomination.

The speaker declared if there is anything Unitarians lack it is enthusiasm, meaning by the word not merely ferver but zeal and ferver blended with faith. But the question is how to get it. In the first place, Mr. Johonnot would have Unitarians realize the five great truths that belong to them: *First*, the idea of our God with whom we can hold direct communion. *Second*, a knowledge of God's goodness that God is a Father who is over all and in all; *third*, that man is a child of God having within him the potency of divinity; *fourth*, that the weakest and meanest of humanity are to come into the fulness of sonship and the *fifth*, that the way of salvation is not one of dogma but of life.

These are the greatest truths ever given to humanity but the trouble is the ministers do not comprehend the value of them. Emerson said, "If only once they would look up and see the stars men would be lost in wonder." So if we would dwell on these great truths they would become majestic and inspiring to us.

After appreciating the great truths Unitarians should realize that men need them. Jesus never spoke a greater truth than when he said, "Man shall not live by bread alone." The trouble with our modern life is that men have lost hold of things spiritual—of God, of faith. If we can grasp the truth that God is leading us, as individuals and as a church, it will give us enthusiasm.

We must realize not only the greatness and simplicity of the truths we have to offer but also the fact that they are vital. The criticism is often made of members of the Liberal Church that they haven't any grasp of these truths. We are the only ones who have such truths to offer, a fact which alone should fill us with enthusiasm. If a vessel is in distress and there are half a dozen life saving stations near there is no great call of humanity to any one, but if there is only one station the call is imperative. Now that imperative call comes to us. The secular press and the modern novelists are with us in thought. There is hardly a novel written to-day which does not grant the philosophy at the bottom of our faith.

After believing that we hold the truth we must believe God is with us and that the truth consequently will triumph. Look back to the original meaning of the word *enthusiasm* which is God with us. Only by coming into vital communion with God shall we as individuals and as a church be equipped with the spirit of enthusiasm which will make it a power for all of us.

At the close of the discussion the meeting adjourned for luncheon and a social period.

—MARY C. SWETT SPERLING, Secretary.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Without minister.

Buda, Ill—Union Christian Society. Hour of service, 10:45 A. M. Rev. Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1534 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford, 1427 High St.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3925 Oak St.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 368 Market St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. E. A. Cantrell.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10:45 A. M.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of vice, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M. Rev. G. H. Rice, 819 Court. St.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2909 Allen Avenue.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. David Utter, 155 Logan Ave., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. I. D. Sperling, Secreeary, 5510 Washington Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Woman's Alliance. President, Mrs. J. E. Gilson, 302 Columbia St.; Secretary, Mrs. F. L. Geddes, 2202 Fulton St. Meetings first Monday of each month at 10 A. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P.M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. Maude L. Seymour; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. E. E. Newbert, 318 E. Nineteenth St.; Secretary, Mrs. H. B. Heywood, 1004 N. Jersey St. Meetings first Monday of each month at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Footé, 1622 Oak St., Evanston.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Charles Dimick, 433 Sixth Ave., North. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. John W. Day, 320 N. Newstead Ave.; Secretary, Mrs. Rufus A. Lewis, 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Charles V. Mersereau, 3830 Shenandoah St.; Secretary, Mrs. Branch H. Colby, 3934 Shenandoah St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. John Boyd Davis, 1255 Lincoln Ave. Denver.

Denver.—Unity Church Alliance. President, ; Secretary, Mrs. Wm. E. Hutton, 2346 Gilpin St. Meetings every Thursday at 2:30 P. M.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Wheeler, Mrs. Thos. B., Troy, Ohio.